

The Athenian Mercury.

Genefis, Chap. II. Vers. 26. Terah was Seventy years old, and he begat Abram, Verse 32. The days of Terah were Two hundred and five, and he died. Now Abram went for Canaan, being Seventy five years old, Chap. 12. Vers. 4.

Qu. 1. Now the Question is, How Abram, going for Canaan, after the days of his Father, could be but Seventy five years old, when his Father liv'd 200 and 5, and Abram was born in the 70th year of his Age? but if it had been that Terah liv'd 145; then the Computation is Right. I desire you Students of Little Athens, in Smith's Coffee-House, to Reconcile this Difference.

Answ. Terah was 205 years old when he dyed.

Terah was 70 years old when he begat Abraham.

Abraham was 135 years old when Terah dyed.

Abraham was 75 years old when he went into Charran out of Haran, which was also 50 years before Terah dyed, from whence (and not before) he removed, after his Father's death, into Canaan; Compare your own Citations with the 7th Chapter of Acts, and you'll find all the difficulty reconcil'd.

Quest. 2. Though I know (Gentlemen) that you want not Sphynx's to help you to Grist to your Mill, and that the Devil of Delphos ne're drove a better Trade in Questions and Answers, yet because I am a well-wisher to the pretty Art of Tying and Untying, therefore I present you with a Bow-knot (as they call it) though no Gordian one, i. e. to give a Rational Account of the Modus of Sympathy and Antipathy; if by Effluviums, How 'tis done? especially in heavy Bodies, as in case of Mahomet's Tomb between two Loadstones, or the like, (if that be not taken for granted) and why the Body more kindly draws, or draws to that than any other? &c. and so of Antipathy & Contra.

Pray Answer them, for I design to Reply.

Anonymous Anargyrus-

Answ. As to requiring a Rational Account of the Modus of Sympathy and Antipathy, whether by Effluviums or no, we refer you to what Des Cartes and Mr. Boyle has said of it, being willing to make an Ingenious Confession, That we believe it is a Subject of such a Nature, as is onely proper for the Exercise of Wit, not of Demonstration. But since you speak of Replies, if you can oblige the World with a Demonstration of either that, or Squaring the Circle, I'm sure they'll not be so ungrateful as not to acknowledge their Obligations.

Quest. 3. Quid vult, &c.

Answ. Idem & omne hujusmodi.

Encouraged by the Pertinent Replys your Ingenious Society make to the different Queries, wherewith the Wits and Would-be-wits are pleas'd to Exercise you: I presume at last to trouble you with the following Questions; Your speedy resolution whereof, all together, will keep up in my breast the honourable esteem which is there born (even to the erecting an Altar of Admiration) to the Unknown Athenians, by their very Friend and humble Servant, &c.

Qu. 4. Your Opinion, whether 'tis possible, and if so, how Passion may be utterly subdu'd in one, who, though sometimes fortify'd (as himself thinks) Impregnably by Reason, Religion, and Relative bonds against it; is yet upon some occasions so violently transported therewith, that at such times he cannot truly be call'd Compos mentis?

Answ. Resolution and Judgment are absolutely necessary to the Conquest of such Enemies—'tis no Cowardise to fear ill things and avoid them; This is one Instance, fly all occasions, and often give your self the liberty of thinking, which, with Religion, will render you a Conqueror.

Qu. 5. Two persons, not unfurnish'd with Reciprocal liking, Reason and Courage (The Ingredients of Friendship) desirous, for the future, of securing their Mutual Affection from the severe Shocks to which it has hitherto been expos'd by their own misunderstandings, and others mischievous designs of Separating them, In-treat your Advice, how they shall best secure their Friendship inviolable, and continue steadfast to each other in all places, at all times, and in every condition?

Answ. Make much of, and chearfully accept all mutual Offices of Friendship, and when any thing appears to be a breach of that Sacred Bond, suspect its pretences, and make Excuses for your absent Friend; but if when he's present he cannot defend his Carriage, pitty him, and be proud that you have an opportunity of making him a debtor to you against the next-time that you offend.

Quest. 6. I am certainly Informed, That some base Wretches have be-rogu'd and bely'd me most unmercifully, in several places; They are such intolerable Cowards as not to answer my demands for Satisfaction; I am not likely to meet with 'em, where I can, undiscover'd, give them the Merit of their Services, and Publickly I dare not Cudgel 'em (they are such true Traders, that to name Sword to 'em, would be a reflection on a Man's Courage!) lest I incur the danger of prosecution at Law, wherein I may fear a foil! Now, pray Gentlemen, be pleased in this difficulte case, to favour me with some feazible instances, or advice, for a moderate

derate punishment to these un-com-at-able Ras-calls?

Ans. Either they have injur'd you or not; if they have not, 'tis injustice to demand Satisfaction: if they have, know, that such opportunities are put into your hands to exercise your vertue: a noble great Spirit is onely fit to receive Injuries, and not be mov'd: without this Exercise, true Generosity languishes, and dwindles into the baseness of little Revenges. The noblest Revenge is upon those domestick Enemies we carry in our Bosoms, which are always betraying our Calmer Peace with appearances; Secure these and all outward Efforts fall before they reach you, or recoil back to their Original, and carry their Effects with 'em.

Qu. 7. Whether after sundry honourable methods taken, which have prov'd ineffectual, to advance the Fortune of one, too well bred to comply with the Common mean shifts of Scraping a Livelyhood, and who (for Reasons not to be named) likes not to engage in Arms at present, perhaps he has not met with the Reward of his Services; The High-way be not as honourable and laudable a Stage to appear upon, as a Shop, especially since in that Loans shall be desir'd onely of persons capable; And in this, all is made fish that comes to Net; Rich or Poor, Acquaintance or Strangers being alike sure to be cheated, if not by their own Judgment delivered from That fate!

—For in this City

(As in a Fought Field, Crows and Carcasses)
No dwellers, but Cheaters, and Cheateez.

Ans. I know not whether such Resolutions would bear the Test, if Man were an Independant Creature, but as he is dependent, he ought to consider, that the Universal good is look'd at by the Divine Author of Beings, more than to gratifie the particular humour of this or that person: but 'tis observable, that among all the various Dispensations of Providence, no person is so dispos'd of, but it lies in his power to be great and honourable, that is (in other terms) be Vertuous and Just: 'tis not the meanness of a Calling that truely denominates one to be mean, but mean and sordid management of any Calling. A Shop is honourable, under some Circumstances, but a High-way under none.

My own Practice has confirmed my Credit to that Ancient Doctrine, that our Country claims a Debt from us; 'Tis for others therefore, more than my own sake, that I am bold to Query,

Quest. 8. Whether since nothing is more evident, than that all Governments (of what sort soever) honour those to whom they owe their creation, with less Reward, than such as resisted that Constitution, till forced to submit thereunto by those. All who have any (and all ought to have some) care and regard to their own private weal, and the prosperity of their Families,

are not discharged (at least in this ungrateful Age) from Thus serving the Publick, whereby, in all probability, they hazard the welfare of their own dear selves, and dearer posterity?

—Probatum!

Ans. There is a Debt to our Country, and the Adage will always hold, *Non nobis ipsis nati sumus*; and what signifies it to my Duty, if another is unjust to me, it cancels not mine: My Vertue is the Greater, if I can lay by all Mercenary Pretensions, and act chiefly for the Reward of Vertue; other additional favours make me not the better Man, and then it is certain the want of 'em can't make me worse. The injury of not giving me my due, is the Creditors, if he'll not repay, he is an ill Man; and therefore deserves my pity, and I also come, under the same predicament, if I don't give it.

Qu. 9. Whether do you account the best Christians, and the most in the Right; those Eliza Protestants, to whom the Liturgy and English Hierarchy owe, if not their Formation, their Foundation; to which you may add the most Eminent Divines in James and Charles the First's times, who never honour'd the Romish Hierarchy with milder Epithets than Antichrist, Man of Sin, Idolatrous Papists, Synagogue of Satan, and such like — Or, our better-bred Doctors of the present Age, who Complement the same Constitution with the Civil Titles of Romanists — Gentlemen of Rome — Church of Rome — Old Gentleman, ay, and sometimes Reverend Father, &c. —

Ans. The Answer is most proper to be ask'd by the Authors themselves; though if we must give our Opinion, Religion ought not to take its value from Epithets, or Names, either given or received; but from its own innate Constitution; and if so, both might be best, and both might be worst. The Querist is too Judicious to be ignorant of what we mean.

Quest. 10. How can we eat Blood, things Strangled, or offer'd unto Idols, and be guiltless? since 'tis what St. Paul prohibits, Acts 15. 29. And the former of which God himself forbids, even before the Levitical Law, Gen. 9. 4. which may be still obligatory as well as Verse the 6th that Law against Murther, Whosoever sheddeth, &c. though the Levitical Law be abolish'd.

Ans. See Vol. N — Q —

Quest. 11. To what end and purpose our Divines begin their Prayer so low, as none shall hear them: mocking their Auditors; and, I fear, mocking God: since they take occasion to reprehend the Church of Rome, from 1 Cor. 14. And can it any more profit their hearers to whisper a Prayer, than to pray in an unknown Tongue? To what end and purpose, I say then, are they so low at the beginning of their Prayer, louder at the latter end, and louder than that in their Sermon? And why not as loud in their Prayer as Sermon? since they expect the Church to joyn with them, when they say, Let us Pray, &c.

Ans. I believe it Accident more than Choice, their Affections being more warm after. It ought (in our opinion) to be always so loud, as to be distinctly heard; if 'tis not, 'tis either Infirmitiy, or an Error.